



**ANONYMOUS**

**WUNDERPERLICHE GSCHIHTE VON  
GAYSTLICHEN WEYBS PERSONEN**

**MIRACULOUS STORIES OF CLERICAL  
FEMAL PERSONS**

**1501**

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SOURCE

1501, Ferrara

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## PREFACE BY THE TRANSLATOR

This manuscript by an anonymous hand, written 512 years ago, comprises a number of witnesses' testimonies of prominent Italians. Via these testimonies they have intended to confirm the genuinity of the stigmata and the pure curriculum vitae of a number of nuns.

In the first place it is about the person of Lucia of Narni. This young lady, Lucia Brocadelli 'the Chaste', O.S.D. (1476-1544), at certain intervals of time showed the signs of suffering of Christ and with that went into a cataleptic state. At the time that this manuscript saw the light Lucia was twenty-five years old. Four years after her death her coffin was opened. She appeared to be lying in it in an unscathed condition. Her body was put in a glass coffin and later, in 1935, transported to Narni, so that she came home again. In 1710 she was beatified by pope Clemens XI. In the *Martyrologium Juxta Ritum* of 1742 she is mentioned as "Lucia Narnientis Virg. Ord. S. Dominici", with as her feastday November 16th.

Besides, the present manuscript mentions Steffana of Quinsano, O.S.D. (1457-1530), who also lived an exalted life. In the mentioned *Martyrologium* she is stated as "Stephana de Quinzanis Virg. Ord. Praed.", with as her feastday January 16th.

The third sister that is mentioned is Columba, from Perugia. This must concern the beatified Angelella Guardagnoli, O.S.D. (1467-1510). She too was a member of the third Order of Dominicans. Certain cities fought for her presence, and she was the stake of a struggle between a Borgia and the then pope, who protected her. Columba is the only one of the four sisters who died at a rather young age, to wit in the year that this writing

appeared. The *Martyrologium* states her as “Columba Virgo Perusiae”, with the feastday of May 20th.

Finally the present manuscript mentions sister Susanna, from Mantua. This must be the beatified Osanna of Mantua, O.S.D. (1449-1505), who at the age of fourteen secretly acceded to the third Order of the Dominicans. At the age of thirty years she began to show non bleeding stigmata. She also underwent such phenomena as Lucia of Narni had, which phenomena - just as with the latter - occurred on wednesdays and fridays. Her feastday is June 20th, but she is not mentioned in the *Martyrologium*.

As can be seen above, the *Martyrologium* uses divergent notations for the stature of the nuns (Ord. S. Dominici, versus Ord. Praed.), or does not state it at all.

The testimonies have been put on paper with much Italian elegance and show of words. Striking are the prudence, tact and loving approach which these mystics were accorded in them.

One of the witnesses is the duke of Ferrara, Ercole I d’Este, or Hercules I of Este (1431-1505). He was very much concerned with the weal and woe of Lucia, which is firmly manifest from the testimony that he gives here, and from the fact that he accomplished that she became the abbess of a convent that he had established.

After he had given his first testimony he deemed it necessary to have it followed by yet another testimony. The former is concluded with “Teobaldus”; the latter with “Theobaldus”. The manuscript concerns a German translation of an originally Latin writing, and it is not clear what the original rendered at this point.

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The preface of the author with the text about Of Lentis and Of Corrigio only amounts to a short sentence.

In the text the city of Ferrara is alternately indicated as such, or with Ferrar or Ferraria.

The syntax - as we have come to understand with this type of old works - is not transparent. Words and sentences are randomly intersected by ‘/’; subordinate clauses begin with a capital letter as if it concerns a new sentence; nouns are sometimes written with a capital letter, sometimes they are not; et cetera, et cetera.

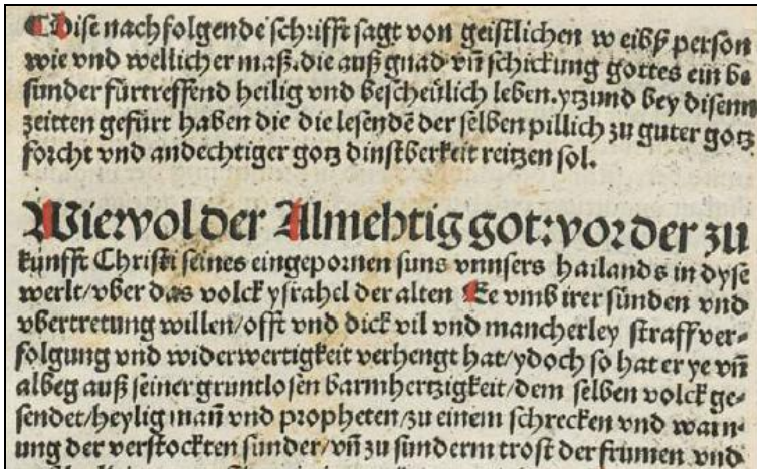
The headings with which the sundry testimonies in this translation are marked, have been applied by myself and did not constitute part of the German manuscript.

Ruud Muschter

## PREFACE BY THE AUTHOR

The next manuscript tells regarding a religious female person how and to what extent - through the mercy and the decree of God - she has now, in these times, led an especially excellent, holy and contemplative life, that in all likelihood must spur on those who read about it to a good devotion and attentive compliance towards God.

Although the almighty God, before the coming of Christ - his only born son, our saviour - in this world has visited the people of Israël of the ancient times<sup>1</sup> often and many times with many criminal prosecutions and experiences because of the sins and violations of it, he has at some time, all in all, from his bottom-



less mercy sent holy men and prophets to this people to the awe and warning of the stubborn sinners, and to the special consolation of the pious and innocent people with their affairs. Equally the heavenly father has, after the embodiment, shown

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<sup>1</sup> “der alten Ee”.



his eternal paternal word towards the experiences of his Christian people of the new time up to now. Although through our sinful life, that is disagreeable to God, we are, in our presently much quicker passing times, openly confronted with uproar, war, events and a violent and tyrannical trade in almost the whole of Christianity, through which everything leads to harming our holy, Christian faith and the curtailment and weakening of it, the almighty God from his paternal, bottomless goodness with such heavy temptations and tribulations does not abandon his Christian people, but shows us his inexpressible love to such an extent, that he imposes awe inspiring fear and warning on the inveterate sinners; grants comfort, joy and oblivion to his pious, faithful people; and as a confirmation of our holy, true, Christian faith in these, our times shows himself miraculously to many clerical female persons, about whom the illustrious ruler and lord of high birth Hercules, duke of Ferrara, et cetera, gives written account, published in Latin and in identical German.

## TESTIMONY BY HERCULES, DUKE OF FERRARA

We, Hercules, duke of Ferrara, Monta<sup>2</sup> and the realms of Este, margrave and earl of Rodigi, et cetera - although it does not escape us that we cannot in a fitting manner and worthy enough relate and express the affairs who by the highest artisan are shown in the bodies of his servants to the confirmation and acknowledgement of the faith, and in order that the unbelieving, good-for-nothing and in their hearts obstinate people accept it - nonetheless on the basis of our attention and in order that many a person is informed of what we have experienced, seen and heard, and in order that it is made public to them, with this, our open letter make public and testify; and confess with the word of the truth, that the worthy sister Lucia - who made her vows within the third Order of the Dominicans; being a very disciplined virgin of excellent holiness; born in the vicinity of Narni; having lived in Viterbo; and presently living in this, our city of Ferrara - has carried the scars or miraculous signs of our Lord Jesus<sup>3</sup> in her body on hands and feet, and on the left side of her breast as miraculous, remarkable signs. As a matter of fact we have not seen and touched these scars one time, but several times, and - in the presence of many physicians and other expert men, very famous in all arts - held them and offered them to be held, because any doubt might come up with somebody about the truth of these things. As this sister Lucia says and does not want to deny either, which is well proven from the outer movement of her body, she constantly suffers a pain from these scars. But on wednesdays and more vehemently on fridays she is tortured and tormented and at the same time blood flows out, which is seen openly. These scars she has mercifully received four years ago, whilst at night during the

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<sup>2</sup> “mōta”. Presumably Montargis is meant, which had been the possession of several dukes of Ferrara.

<sup>3</sup> Which at some given time disappeared permanently.

vigil<sup>4</sup> with others sisters she psalmed and served the Lord. For this reason we have wanted to make these things public to everybody, so that everybody resolutely believes the things that we have heard, seen and touched and holds on to it, and knows that we have said or acknowledged nothing that cannot be proven or demonstrated, et cetera, with certainty by us.

Afterwards it also became known to us, that there are wonderful rumours present about another religious sister, Steffana. Therefore we desired to diligently investigate the matters that we have been told about her, and also - as far as this is concerned - desired to proclaim to everybody the things about which we have thus had ourselves informed by credulous witnesses and messengers for the attention of the Christian believers and confirmation of the pious people. For in the city of Crema in the Lombardic region under the Venetian dominion, we think of an attentive virgin, named Steffana of Quinsano, belonging to the third Order of saint Dominic. To this virgin many things were shown through the revelation of the Holy Spirit, and in extasy she has seen many more things. This Steffana suffers and every friday bears the suffering of our Saviour Jesus Christ in a marvellous manner, as such is to be derived from her words. To begin in the morning; when day breaks she becomes enraptured in the mind and very and strongly challenged in her faith by the devil - the enemy of the human race -, especially to impatience in suffering and to vain honour, namely that she should deem herself holy. The virgin resists this in her faith. Then her hands or the head - although invisibly - are tied up. The same happens to her feet. This will then be noticed, for when she moves her other limbs<sup>5</sup> only the hand and feet remain fixed. In this manner she is made hostage at her feet, just like Christ, and when many people now and then wanted to move her hands and feet, they were not able to

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<sup>4</sup> The convent prayer held in the dead of night.

<sup>5</sup> Read: her body.

even stir one of her fingers. When this has lasted for one hour, Christ invisibly appears to her after half an hour and comforts her, lest she should succumb to it. Then her hands are laid on her breast and tied up, just like Christ stood before Pilatus. Then Christ appears to her in reflectiveness. He gives her a crown of thorns. She accepts it attentively, though with woe and pains. This is how she remains for half an hour. Then the hole cross is brought out to her, to which she prays with honour and deferentially, and then arises in her a marvellous struggle between the mind and the concupiscence. Then she prepares for the suffering, and visibly her right arm is stretched out and tortured, as if it is being nailed to the cross. Her mustles seem to be outstretched and the blood vessels<sup>6</sup> swollen, and the hand begins to grow black as if she truly and actually is being nailed to the cross. The same also takes place with the left arm. Then the feet are stretched out and the right one is laid on top of the other. And thus the exercise of the torture takes place. Next she utters this during a short period of time in pain and suffering, with a lamenting and wailing voice. During this she seems to drink, like Christ has drunk at the cross, and this during a short period of time. Then she shivers completely, as if she passes away and then she remains as dead. Next the nails are extracted from her. First the right hand, then the left hand is freed. Finally the feet. After all this our Lord Jesus Christ appears to her. She thanks him and she prays for everybody. Thus she receives the blessing and comes round. As we have said, we do not have all these things from rumours and general hearsay<sup>7</sup>, but have also heard them from many plausible witnesses. Notably we have seen a writing that contains all of these things. It has been

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<sup>6</sup> “das geader”, respectively “die adern”. The word ‘ader’ comes from the alt-Hocheutsch ‘âdare’, with which both the blood vessel and sinew are indicated. In the context the mustles and the blood vessels seem to be meant respectively.

<sup>7</sup> “ausz (...) gemainem leymat”. This will be related to ‘leumund’ and ‘laut’, what reminds us of the Dutch ‘naar verluid’.

signed by hand by many excellent men and confirmed through their seals. The names<sup>8</sup> of those who have signed are those of the gentlemen Johannes Sauctor of Jerno, doctor in the canonical laws; Grandenus Bonisimus, archdeacon of Vincentinus, father Ludwig of the third Order of saint Franciscus; father Dominicus of Montano, prior of the convent of John the Baptist at Placentia; father Franciscus of Zanfino, Karolus Benzonus, doctor; Paulus Benzonus, doctor; Johannes Petrus of Sermoribus; Johans Franciscus Verdisbus; Johann Vincentius of Collectis; father Symon of Ottineano; and Johann Sabatinus, doctor in the arts and in medicine. They all say, that they have seen the aforesaid phenomena, testify about it to everybody, et cetera.

We have also heard that in the city of Perusis<sup>9</sup> a sister, named Columba, is in the picture, who has enjoyed the Holy Sacrament since many years, not in the shape of prayer<sup>10</sup> but only in the shape of bread; has had no need of any other food; and has lived in this manner for four years. And she still lives. Also comes to mind now, a worthy sister in the city of Mantua named Susanna, famous for her reputation and holiness. And in this, our city of Ferrara, a nun of the same Order who is said to get exalted in the Holy Spirit often, and who is of holy repute. Also about many other, to wit Roman countries<sup>11</sup> we have heard

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<sup>8</sup> The enumeration of the names in the original is ever separated by a dot. When the dots in the original indeed mark distinctive persons, of which I am not sure, then the conclusion is that certain persons are indicated with both their wordly and their religious name. If this is the case, and we look at the order within the references, it is respectively: name, scientific title; name, function, religious name; name, function; religious name, name, scientific title; name, scientific title; name (four times); name, scientific title.

<sup>9</sup> With this Perugia is meant.

<sup>10</sup> "unter Beder gestalt". The meaning is unclear.

<sup>11</sup> "welischen Landen".

that there are many more over there, who through heavenly grace are giving us testimony that is of our Christian faith; that the Holy Roman Church is a mother of the faith; and that one should follow it in all things which belong to salvation and the moral order. Therefore, for the certification, acknowledgement and testification of all previously mentioned things we have had produced this, our open letter, and have had it confirmed with our attached ducal great seal. Given at Ferrara in the palace of our court, in the 1500th year of the birth of Christ, of the 3rd indiction<sup>12</sup>, on the 4th day of the month of March.

Teobaldus

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<sup>12</sup> Term for any year in a cycle of fifteen years. Notation in mediaeval datings. In this case therefore the fourth year of such a cycle. Thus it must always be completed to mark the actual year, which has been done here.

## PREFACE BY THE AUTHOR

Although the aforementioned illustrious ruler and lord, the lord Hercules of Ferrara, et cetera, as a special lover and patron of the spiritual being, to the praise and honour of God the almighty, to the special joy and consolation of the very Christian faithful people and especially to the benefit of the truth that is knowable and essential for him, has sent out a similar, earlier rendered open announcement and testimony in a trustworthy fashion, the mentioned ruler, for the protection of his own honour, for the protection of the fame of an innocent human being, for the revealing of the truth that has come to light, and to silence the slander about last mentioned one, has renewed and confirmed the previously publicized testimony, after it became duly known with this ruler and lord, and also with several other highly famous persons, that several people through their character and incompetence have had the audacity to lay their mouths higher than befits them, and to label the earlier touched on affairs a fiction and falsehood, through which not only the good fame of an innocent human being, but also the kingly dignity and highness of the mentioned ruler and lord - as if he does not give testimony of the truth but of a phantom - have been grossly insulted, whereas the truth may never be suppressed, and those who contradict it must logically be given resistance. Besides this the hereafter mentioned highworthy, worthy, highly educated, excellent, trustworthy persons have written under their seals in Latin about these miraculous things in a stately<sup>13</sup> manner, and translated this opinion into the German language.

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<sup>13</sup> “in statlicher weysz”. ‘statlich’ has several meanings, among which ‘usual’, ‘appropriate’, ‘slow’, and with that also ‘official’.

## TESTIMONY BY HERCULES, DUKE OF FERRARA

We, Hercules, duke at Ferrara, Mutine and Regi, margrave of Este and earl of Rodigi, et cetera, wish the highly esteemed and most excellent men, good friends, advisors of the noble city of Nuremberg and other Christian, faithful people who receive this, our letter, blessing in the Lord. On the basis of an indebted office of the principality, and on the basis of a burden imposed on us by this, our principality, to which by a divine, beneficial mildness we have been advanced and ordained, we are obliged to encounter those aberrations which on the good states of mind of clerical persons and others of our true faith impose the following nuisance, or attribute to them in any way a misleading imagination. As in this, our town Ferrara we have examples of some nuns who are in fragrance of a miraculous sanctity, especially the worthy sister Lucia of Narni, who truly carries in her body the miracle signs of our Lord Jesus Christ, and as we understand that through several children of playfulness and anger - being the corn cockle<sup>14</sup> amongst the wheat - for the destruction of the mentioned nun Lucia ill stories are told about her, we have not been able to not give notice or testimony of the truth. In order that you and other believing Christians and observant people who ascend the way of the truth may walk the paths of virtue and keep to those things which are truthful, under the abandoning or throwing off of diabolical cunning that has come into being for the deceit of mankind and the reduction of the Christian faith, you, highly respectable men, must for that reason know - and this we assure you in the name of the truth - that the worthy sister Lucia of Narni, a person of the third Order of saint Dominicus, whom we

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<sup>14</sup> "Radten unnder waytz seende". Rade, Kornrade, or Agrostemma githago. We know it as the 'corn cockle'. This is a purple coloured, carnation-like crop which as weed grows on the acres. It was very dreaded for its poisonous seeds, that could find their way into the flour.



have brought to this, our city of Ferrara two years ago, is of a female virtuous life and a virtually divine holiness, of virginal repute and bearing the miraculous signs of our Lord Jesus Christ in her body, to this day, maybe five years already. For that is what we acknowledge, because we have wanted to see and touch her, and in order to do that needed counsel from the physicians and other, much more experienced and wiser men, and not one time, but many times and more often. So of that person it has been determined that blood runs from the mentioned miraculous signs on every friday, and that at the same time - as is openly perceived by all who live with her - she is tormented with great pains, and often exacerbated to such an extent that it seems as if she is beyond herself with terror. Moreover, she only consumes the food of the body of Christ and keeps herself alive with it, and that is about it. Thus during the whole past Advent she has had no need of any other food, and has lived only by the holy sacrament - having received it once a day - on the Feast of Corpus Christi. And this is more certain than certain. We would not have confirmed it if we would not have seen it clearly, purely and undoubtedly. Also on our command or our instigation<sup>15</sup> there have been made certificates and depositions<sup>16</sup>, which we confirm, as we know that they are truthful. We add them to our faith. But we are silent about a lot of much more miraculous things which the divine majesty frequently performs through her. For we have seen enough to inform you, or give testimony to you, about the miraculous signs and holiness of this virgin; admonishing, yes, almost imploring you, that you in your noble town of Nuremberg and in other places where this, our letter is shown - whilst putting an end to the aberration of the lies and cunning in as far as the force or the power has been bestowed upon you to this effect -, promulgate this true, pure and undoubtful truth, and confirm it with a steady mind to the praise and glory of the

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<sup>15</sup> “gescheft”.

<sup>16</sup> “instrumēt”, a notary term, which has been used at least in 1383.

almighty God. And also, that you detain all those who have lied in these matters, to revoke those things which they - contrary to the truth - have defamatorily adduced about the mentioned sister Lucia. So apart from you having accomplished something pleasant for us, you will receive a fitting reward from the divine majesty. To corroborate all this and for the sake of credibility we have ordered, that this letter is drafted and registered and confirmed with an impression of our customary great ducal seal. Given in our palace Belrignardi<sup>17</sup>, after the birth of the Lord in the year 1501, in the 4e indiction, on the 23rd<sup>18</sup> day of January.

Theobaldus

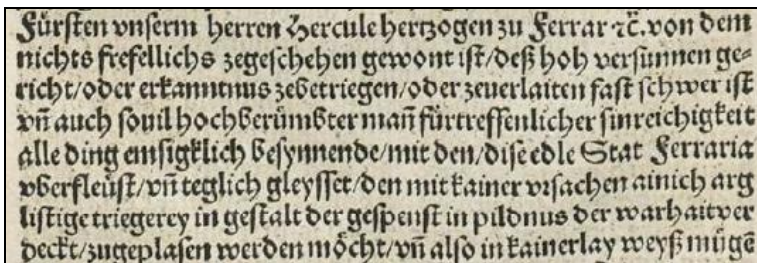
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<sup>17</sup> Read: 'Delizia di Belriguardo', so the 'Residence of Belriguardo', not far from Ferrara.

<sup>18</sup> "am.xxij.tag".

## TESTIMONY BY NICOLAUS MARIA OF ESTE

We, Nicolaus Maria of Este, bishop of Adria and councillor of the great council of the most Christian king, convey - in the Lord - eternal bliss to each and everyone who will look at this letter. As it is the task of all believing and truly Christian people to come to the aid of the good with the utmost fervour, to grand favours to the innocent, and to protect all good human beings, thus it befits the clergymen - particularly the bishops - to prevent the affairs which are against the spiritual being, to protect the pious people, to help the innocent, and furthermore to come to the aid of all Christian believers. So, now that we have understood and now that it has been brought to our ears that several malignant people and enemies of the innocence have calumniated the worthy and truly religious lady Lucia of Narni before several highly famous men, through the greatest sin and against all reasonability, and have presented it thus, as if the things that we have often seen with her and have observed without any doubt, would be idle talk and mendacious, to wit



Fürsten vnserm herren Hercule hertzogen zu Ferrar zc. von dem nichts freuelichs zegesehen gewont ist/ des hoh ver sunnen gericht/ oder erkantnis zebetriegem/ oder zueerlaitem fast schwer ist vñ auch sonil hochberümbter man für treffentlicher sinreichigkeit alle ding ernstlich besynnende/ mit den dise edle Stat Ferraria vberfleußt/ vñ teglich gleyssset/ den mit kainer vrsachen ainich arg listiger triegerey in gestalt der gespenst in bildnus der warhait verdeckt/ zugeplaset werden möcht/ vñ also in kainer lay weys muge

the signs on hands and feet, in which we have observed the measures and the blood, which we did together with the illustrious and most excellent ruler, our lord Hercules, duke of Ferrara, et cetera, of whom one is not accustomed to see something scandalous or a highly devised rumour coming into existence; and of whom it is almost difficult to imagine that he

deceives or tempts; and who also is such a highly famous man of excellent meaningfulness, who considers all things dutifully with which this noble city of Ferrara floods and daily sparkles; and who not for any reason would like to be impelled to an insidious deception - in phantom shape in the appearance of the truth - that cannot be reconciled: it therefore may not be doubted<sup>19</sup> in any way that such signs, that we have observed with our lady Lucia and also have grasped or felt are true, or whether they are alien to authenticity, which is not the case in any way. Thus the abandonment and simplicity of this woman - a little virgin - and her innocence and abstention from food and beverage during many days, with only the refreshment through the sacrament of the pious body of Christ, as well as the constant fasting, may to everybody be witness of she being worth of being honoured and already favoured. For she hurts no-one, adjudges something to the good, is useful to the poor and miserable, and lies in constant prayer for everybody, day and night. Now, what harm does she do, when does she cherish a secretive enmity, who does she persecute with hatred, that the bad and malicious people are so bitterly vicious towards her, and that they strive after such things regarding the sanctity and pureness of such a pious woman? Although fictional affairs are recognized by people only with great difficulty, or the bad ones and voracious ones punished, the divine majesty - to whom nothing remains hidden and who lets no evil unpunished - nonetheless allowed that such pretended affairs should remain in secrecy so long, and never would come to the clear light of the truth.<sup>20</sup> Why did he let himself be deceived and did he order that the things for which he punishes others, are not punishable regarding himself? Therefore all those who speak or feel against

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<sup>19</sup> “gelaugent”, but this only fits the first half of this latter part of the sentence; not the second half.

<sup>20</sup> “(...) götlich Maiestat (...) geduldet nit (...)”. The word ‘nit’ seems to be incorrect here. This kind of ancient texts more often use a double negative that in fact is meant as a singular.

this so good a woman are in great error. And they are the more deserving of atrocious punishment because they damn an innocent woman before they recognize her merits; criticize unknown matters, desiring to judge them; and lightly believe the false gossip of unkind people. This is why we, admonished or spurred on by the truth of which we are certain witnesses, with all reason benevolent towards the sanctity of this innocent woman, have borne witness to all those who receive the false and unkindly gossip about this woman, and brought them to the belief that the things that we have mentioned are truthful. To proclaim all this we have had this open letter produced, with the attachment of our customary great seal for confirmation. In the year 1501 of the birth of Christ, on the 25th day of the month of January.

Nicolaus Maria of Este<sup>21</sup>, bishop  
of Adria<sup>22</sup>, likewise with application by hand.

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<sup>21</sup> As this speaks about “Estensis” as a last name, which means ‘of Este’, it will concern a nobleman related to the duke, to wit Niccolò Maria d’Este.

<sup>22</sup> “epus Adrien. ide uts”. Probably to be read as: ‘episcopus Adriensis idem utens’.

## TESTIMONY BY PETRUS OF TRANO

We, Petrus of Trano, of the Parfuese Order, master of the Holy Scripture<sup>23</sup>, doctor of the free arts, bishop of Telese and auxiliary bishop at Ferrara, recommend each and everyone who will read this, our letter, or will be noticed about it, to the eternal glory in the Lord. If we want to imitate the oldest events of our forefathers in the proper manner and holy, we must with regard to all things venerate the truth with festive honour and with the greatest fervour, and thus testify of the holiest words and images of our Lord Jesus Christ. I have been born to it, I have come into the world to attest of the truth, and that the ruler speaks about the wise Aristoteles with his Ethics. A friend of Socrates, a friend of Plato, but more a friend of the truth. From these words the truth is presented to all things. The Holy Scripture bears witness of this as well. All truth comes from God. For God is informed about all works or deeds anywhere, and must be understood as the highest truth not open to deceit, through which all humans minds are moved. That which is present as to ability or comprehension, is derived from the nature of the work. The human ignorance is defective to such an extent that it does not comprehend everywhere. Therefore it requires that it is moved to understanding through God. The wise has prophesied this in the book about fortune, as also did the commentator of the Ethics. It is a holy thing to honour the truth. For that reason we are compelled by nature and by Gods command that to all nations and wise men we reveal the things which are grand and miraculous, and were performed by God in this most noble of cities Ferrara. We may not retain in our heart the truth regarding the miraculous things of the greatest God.

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<sup>23</sup> He studied theology in Ferrara, and became a magister there in 1466. In the *Tratado de la Confession*, Napels, 1599, he is called: "Piero da Trane de l'ordine de li frati Menori". Therefore he was a Franciscan, i.e. frater minor.

The truth wants out. It strives after coming out with great force. She tears the fetters apart. Their power may not make her doleful. My inner mind and heart are now burning in the fire of the divine disposition. We must go and stand right amongst the crowd and speak in the countenance of the wise. Reveal, Lord Jesus Christ, this truth, which you have engraved with your blood in your city of Ferrara. But who she is, which she is: the tongue stammers, the blood runs cold, the limbs or intestines begin to tremble; I do not know what to say. Unless you, Lord Jesus Christ, who knows all things, bring power, make the light flow inside and suppress our sunken silliness (so I beg) with your strength. Elevate my trembling knees. You have decided to renew in a virgin the memory of your suffering. The more I considered this matter, the more I became startled or perturbed, though for the sake of strengthening your great mildness I may not be silent. So I dare to reveal that we have seen a virgin named Lucia of Narni and observed her with our eyes; a sister of the third Order of the most holy Dominicus. She lives here in Ferrara. Our Lord Jesus Christ has branded or gifted her with miraculous signs. I myself have seen the holy miraculous signs in the body and the hands of the mentioned very holy Lucia. We have constantly observed them and I have inspected them in such a careful manner, that no one can be accused that there is something fictional, wrong or made by human art in it. The truth itself is public, so we cannot invent anything of medicine, nor of cunning actions. I pray that all wise will come to this place and see with the right eyes. Then they will perceive no wrong things, nothing that has been lied about, and only the pure truth of a miraculous sign and of divine work. Because, what can our powers say about the totality and glamour of the virtue of this virgin and about her widespread reputation? I am unable to do anything, thinking of her modest eating, not to speak about harsh detachment. Speaking about something, or speaking shortly, does not make big things comprehensible or graspable in due course, as Virgil for instance says. And

possibly even much more than some might want to believe. Just listen to the almost uncountable men who spiritually and in the totality of life and the dimension of the truth are very famous and enlightened, who have touched the miraculous signs of these virgins and through subtle investigation and cautiously tried interrogation honoured and recognized them. Therefore one must not simply believe something, except for the divine truth that is spoken by the Saviour. He who is from God, hears the word of God. This is why you do not listen, because you are from father devil. Of all this it must be assumed that we in an irrevocable judgement, with a mind that cannot be uprooted, and with a determined finding and opinion, must believe this most holy virgin Lucia - who shows the miraculous signs of our Lord Jesus Christ -, in order that we, burning in such a vast attention, flee the pit of hell and, avoiding the hellish mess, may attain the heavenly Realm and the holy providence forever. In our customary seat, on the 25th day of the month January, in the year 1501 of the birth of Christ, in the 4th indiction.

We, Petrus, the bishop mentioned above, signed with my own hand.



## PREFACE BY THE AUTHOR

The academy of Ferrara writes as follows.

## TESTIMONY BY ANTHONY OF LENTIS AND JOHN OF CORRIGIO

Everybody and above all you, councillors of the laudable city of Nuremberg, who read this letter or will hear about it, must know how the two of us, the following doctors, teaching<sup>24</sup> law at the laudable college of Ferrara, have seen the worthy sister Lucia of Narni - who is now living in this, our city of Ferrara, being of the third Order of the holy Dominicus - with great and almost good limbs, of whom it is also said that she bears the miraculous signs in her body, in feet and in the hands and in her side. These wounds, four signs, namely of the hands and the feet, we have seen with our own eyes and beheld diligently. However because of the decency it has not befitted us to look at the fifth one, in the side. Now, if we rely on the joint knowledge of those who have seen such marvellous miraculous signs, they have not been granted by human art, but only by God. And in order that one believes and proclaims these things, we both shall sign with our own hands and have - with our seal, with which we are accustomed to seal our deliberations - confirmed for greater strenghtening and true account the previously mentioned things, for the praise of the almighty God, for he alone does marvellous things. Given<sup>25</sup> at Ferrara on the 26th day of January, in the year 1501 of the birth of Christ.

I, Anthoni of Lentis, doctor in both laws<sup>26</sup>, citizen of Ferrara, teaching over there the early, orderly lecture after religious law.

I, Johannes Franciscus Calcaneus from Corrigio, doctor in both laws, teaching at the laudable college at Ferrara, have written it

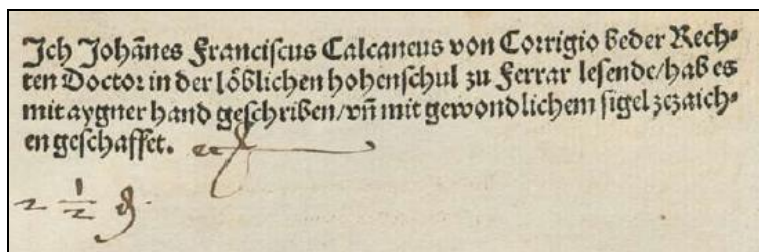
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<sup>24</sup> “lesende”.

<sup>25</sup> “Datum zu Ferrara”.

<sup>26</sup> The so-called ‘doctor utriusque iuris’, comprising Roman law and canonical law.

with my own hand and signed and drafted with the customary seal.



Ich Johānes Franciscus Calcanus von Corrigio beider Rech-  
ten Doctor in der löblichen hohenschul zu Ferrar lesende/haß es  
mit eygner hand geschriben/vñ mit gewondlichem sigel zech-  
en geschaffet.

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